Die Mercurii, 27 Maii 1646.

ORdered by the Commons Aſſembled in *Parliament*, That Colonell *Moore* do from this Houſe, give Thanks to Mr *Heyricke* for the great paines he took in the Sermon he Preached this Day, at the intreaty of this Houſe at St *Margarets Weſtminſter*, it being the day of publike Humiliation; And to deſire him to Print his Sermon: And it is Ordered that none ſhall preſume to Print his Sermon without leave under his hand writing.

H. Elſynge Cler. Parl. D. Com.

I doe appoint LUKE FAVVNE to Print this Sermon. *Richard Heyricke.*

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Queen *Esthers* Resolves:

OR

A Princely Pattern of Heaven-born *RESOLUTION*,

For all the Lovers of God and their Country:

OPENED IN A

SERMON

PREACHED BEFORE THE

Honourable House of Commons, at the Monethly Fast, MAY 27. 1646.

By RICHARD HEYRICKE, Warden of Christs Colledge in *Manchester* in *Lancashire*, and one of the Assembly of DIVINES.

EXOD. 32. 32. *Yet now if thou wilt forgive their sin, and if not, blot me, I pray thee, out of thy Book which thou hast written.*

ROM. 9. 3. *For I could wish that my self were accursed from Christ, for my Brethren, my kinsmen in the flesh.*

JER. 3. 9. *They are not Valiant for the Truth upon the Earth.*

LONDON,
Printed for LVKE FAVVNE, and are to be sold by *Thomas Smith* at his shop in *Manchester*. 1646.

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A Sermon Preached at a late Solemn *Faſt*, before the Honourable Houſe of Commons. *May* 27. 1646.

ESTHER 4. 16. —— *and if I periſh I periſh.*

RESolution is the life of Action, a thing well reſolved is more then half done, *Vita ſine propoſito languida.* Of all the Reſolutions that I have read of, I finde none parallel with, nor comparable to this of Queen *Eſther.* And this will appear if you will conſider the Reſolution it ſelfe, the acting or executing of this Reſolution, the ſucceſſe and iſſue; The Reſolution had the royall ſtamp of Virtue and Glory; the Execution, of Wiſdome and Courage; the Succeſſe, of Wonder and Honour: The Reſolution did breath an Heroick Virtue, the Execution a Religious Fortitude, the Succeſſe Honour and Glory.

1. The Reſolution is commended from the beauty, the Majeſty, of her that reſolved, a Woman, a Queen.

2. From the preparation ſhe makes unto it, wherein we have.

1. Her discreet deliberation with her selfe.
2. Her wise Consultation with others.
3. From the difficulties and dangers she was to encounter withall.

1. She must go uncal'd to the King, there she exposed her self to the penalty, to the danger of the Law.
2. She was to affront and confound the Minion of the Court, the Favorite of the King, she was to hazzard the frowns the thunder of the Kings Creature.
3. She must attempt to reverse a Law of the *Medes* and *Persians*, which were not to be changed, to be cancel'd.

In the first there was evident danger, in the second eminent difficulty, in the third apparent impossibility; but not the one, nor the other, nor the third; not the danger, not the difficulty, not the Impossibility, could weaken or shake her Resolution.

4. This Resolution receives commendation from the Motives that invites her, from the Object, the end that encourageth and strengthens her to it.

1. The preservation of her Country people, unjustly and wickedly doom'd to ruin and destruction.
2. The continuation of her Jewish Religion, attempted to be corrupted, extirpated.
3. The Vindication of the glory of her God, which would be ecclipsed, blasphemed.

The Execution of this Resolution is commended: First, from the means by which she accomplisheth it, they are all fair, direct, and Lawfull.

2ly, From the circumstances which accompany it, they are Religious, Honest, and Seasonable; the means proclaims her Piety to God, the circumstances her policy to man.

The Successe and issue answerable to both these; she is crowned with glory, her enterprize with honour, God graciously heard her prayer, the King smilingly received her Person,

Perſon, *Mordecai* her Uncle advanced, *Haman* the common Enemy hanged, the Jews her people reſcued, the confederate combined conſpirators executed, her Religion eſtabliſhed, Gods glory mightily exalted. This is the reſolution of this Reſolution, of which briefly by way of Explication, then of Obſervation, and Confirmation, and in the cloſe by Application.

The firſt thing that adds luſtre to this Reſolution, was the Beauty, the Majeſty, the Sex, the quality of her that reſolved; *Eſter*, a Woman, a Queen. *Admirabilior in fœmina quam in viro virtus.* We uſe to admire, ſaith *Quintilian*, the ſame virtue more in women then in men, whence his ſentence is, If we deſire to beget in any the love and emulation of courage, the inſtance of *Horatius* and *Torquatus* would not prove of ſo great efficacy, as of that woman who with her own hand ſlew *Pyrrhus*: In perſwading you to true Chriſtian reſolution, the inſtance of *Cato*, the example of *Joab*, cannot be ſo powerfull as this of Queen *Eſther*. It was a blindneſſe to be pittied in *Seneca*, that he could not ſee a fairer Object for God, than *Cato* ſtanding bolt upright in the midſt of publike ruine; were it lawfull to ſpeak in his ſwelling language, *Ecce ſpectaculum*, behold a ſpectacle truely worthy of God, not an Heatheniſh man deſperately ſtrugling with a private misfortune, but a virtuous woman more then manfully wreſtling with publike danger and deſtruction; Behold ſtrength in weakneſſe, vertue in infirmity, Reſolution in inconſtancy; ſtrength, virtue, reſolution in a woman, *Gratior eſt virtus veniens e corpore pulchro.* 1.

Nor doth her Sex caſt a brighter beam on her reſolution then her condition; Majeſty makes high the commendation; Had Queen *Eſther* been yet amongſt the Virgins of the common rank, within the wals of her obſcure family, a Captive, a Stranger, ſhe had then loſt much of the glory of this Sacred Reſolution; when Poverty and Obſcurity expoſeth it ſelf 2.

to a doubtfull danger for a publike ſafety, few obſerve them; many ſtars may be Eccliplſed and few take notice of it; miſcarriage it ſelf to a deſperate condition is the cure of its miſery, what is it for hunger-ſtarved Lepers to adventure on the Enemy? *If they kill us we ſhall but dye*, this is not reſolution, but neceſſity; But for one without the verge of danger, to intereſt and hazzard her ſelf in anothers reſcue, is a Character of true fortitude, for one preferred to the height of Majeſty, incompaſſed within the wals of ſtrength and ſafety, incircled with Guards and Penſioners, for a Queen to expoſe her ſelf in a voluntary compaſſion to the danger of a fall of death, this blazons an Heroick ſpirit and proclaims a Royall goodneſſe, this commands amazement and admiration, the ſun Eclipſed, all eyes are fixed upon it.

2. Nor doth her Sex and quality, her beauty and Majeſty more eternize her Reſolution, then her wiſdome in the manner of reſolving; none are but what of neceſſity they cannot avoyd, to commit their affairs to any contingency; *Eſther* wiſely conſiders the nature of the buſineſſe, not onely in the ſuperficiall and outward appearance, but ſhe penetrates into the inſide, ſhe weighes and conſiders the accidents and conſequences, ſhe balanceth the beauty, the excellency, the glory of the enterprize, together with the trouble, difficulty, and danger. True Reſolution is not an inconſiderate and raſh temerity, not a ſenceleſſe and brutiſh ſtupidity; this virtue cannot be without knowledge and apprehenſion; ſhe ſeriouſly and ſoberly pondreth and weigheth all things, ſhe ballanceth and poyzeth together the eminency, the worthineſſe of her undertaking, with her ſtrength and ability; the weakneſſe of her Sex, nor the Majeſty of her Perſon doth not more commend her Reſolution, then her wiſdome in deliberating, her judgement and diſcretion in conſulting abour it, another circumſtance that commends the Reſolution.

In

In difficult and dangerous affairs, in buſineſſe of great conſequence and importance, the wiſeſt, they of moſt underſtanding, are to uſe advice and councell of others; two are better then one, *In the multitude of Councellors there is ſafety: Non unius mens tantæ molis eſt capax*; *Eſther* conſults with her Uncle, a wiſe, religious and faithfull friend, a grave and adviſed Councellor, ſhe commends it to the whole City of *Shuſan*, they approve it, they bleſſe it, ſhe doth not precipitately nor raſhly, being wedded to her own judgement, conceive, reſolve, and execute: but ſhe debates the matter, ſhe canvaſeth it *pro* and *con*, ſhe puts it to the Vote; thus being prepared and fortified, ſhe will not be deterr'd; it is not a Lyon in the way, nor a Legion of Devils, though ſhe fore-ſees ſhe muſt encounter with both, yet ſhe is arm'd, ſhe knows the worſt, ſhe can but *periſh*, and that ſtanding in competition with her peoples ſafety ſhe regards it not, *Go I will unto the King which is not according to the Law.* Pro. 24.6.

The Court of Kings ought to be as the Court of Heaven, equally neer and diſtant to every one; it argues more Tyranny than Majeſty to have ſet and ſtanding Guards to keep out Petitioners. Turkes, and Perſians, that make it their glory to fear all, may keep ſuch Guards and Enact ſuch Laws, becauſe they are afraid of all; But Chriſtian Princes who are to rule by Law and not by will, they are to have their Courts open to all, the pooreſt ſubject may have liberty to prefer his Petition, a priviledge that *Eſther* though a Queen could not have, but if ſhe would go uncal'd to the King, ſhe muſt run the hazzard of the Law, *for it was not according to the Law.*

How far ſuch Laws do binde I cannot determine; *He is no tranſgreſſor*, ſaith the Civill Law, *that croſſeth not the mind of the Law-giver*, though he break the Letter of the Law; and a reaſonable cauſe, as the Caſuiſts and the Schoolmen agree, ever excuſeth the breaking of a humane Law; I heard

it very lately from the Authority of the Honourable Houſe of Commons, what Laws, Ordinances, or Orders ſoever, that are againſt the Law of God, are by the Laws of this Land null'd, The obſervation of Laws is very commendable, but when exigences are ſo violent, when confuſion hath turned all upſide down, when the State is diſturbed, when wicked men are combined, when all Order is perverted, then men are to look to the main chance, then to ſollicite the principal buſineſſe, and ſo much the more zealouſly, as *Eſther* did, by how much there is leſſe poſſibility of compaſsing it the ordinary way. When neceſsity is ſo urgent that it makes the obſerving of the Laws impoſsible; Nature, Reaſon, Laws, Religion, all inſtruct us to betake our ſelves to that which is moſt neceſſary; Prerogative, Priviledge, Liberty, all muſt be laid aſide: It was a reproach unto *Cato*, he would rather ſuffer the Common-wealth to run into all extremity, when he might have ſuccour'd it, would he have a little tranſgres'd the Laws: and contrary wiſe *Epaminondas* is commended, that in caſe of neceſsity he continued his charge beyond his time, though the Law upon pain of life did prohibite it. The Parliament ſhall ever be famous, they have not onely followed preſidents but made them: Men may ſwerve from a ſecond particular and municipall Obligation, denying obedience to the Laws and Cuſtomes of the Country, when they are againſt the firſt and more ancient, againſt Univerſall Nature and Reaſon: the Queen did not contemn the Law, but neceſsity made her paſſe it over; this way it might pleaſe God to bring forth a glorious deliverance, and to make her a bleſſed Agent in her peoples reſcue; if ſhe ſhould miſcarry, ſhe might looſe ſome of her hopes, none of her virtues; the Laws deterre her not, nor the greatneſſe of her adverſary; Go ſhe will though *Haman* advanceth againſt her.

Sathan when he cannot maſter the truth by meaner Agents, he intereſſeth great ones; *Haman* his name diſcovers his humour,

mour, he was a troubler, and at this time a troubler of *Iſrael*, by birth an *Agagite*, of that Nation which God curſed, and with whom the *Jews* were to have perpetuall Hoſtility; this was one reaſon why *Mordecai* refuſed to bow, he would not ſtoop to ſo accurſed an Enemy of God and his people; *Haman* was incorporated a *Perſian*, whoſe Princes exacted more then Civill obſervance; this was a ſecond reaſon. He was advanced the ſecond in the Kingdome, where he plots and contrives by a deſperate and bloody Stratagem, the utter ruin and deſtruction of the Jewiſh people: Kings are but men, their favorites often the worſt of men, they lye open to the envy of the people, which like the Sun-beams, beats alwayes moſt ſcorchingly upon riſing grounds. What that Prerogative is I know not, that Kings cannot offend; Kings ſin, and Kingdomes are ruin'd: *Eſther* bows low to the King, but ſtands upright againſt *Haman*; ſhe encounters his perſon, and is reſolved either to ſtand by his fall, or to fall if he ſtands; this difficulty though a great one, yet not the onely one, the laſt is worſt, there is a ſeeming impoſſibility, ſhe muſt reverſe the Law, the laſt diſcouragement.

Non conveniat (ſaith *Cæſar*) *vel ullum verbum*; diſconſonant it is that one word ſhould paſſe vainly out of a Princes mouth. But when laws are enacted, decreed and eſtabliſhed, when ſigned and ſealed with the Kings ſeal, and that according to the Laws of the *Medes* and *Perſians* which alter not, what hope to reverſe or change it? ſet aſide Principles, Grounds, Articles of Religion, unqueſtionable truths and undeniable Aphoriſms, the Morall and Eternall Law of God; Men are not to make, nor may any entertain the Laws with an Oath never to change them; none may vow a perpetuall marriage to their own Mandates, there may be a cauſe for a Bill of divorce, room for retractations. What made theſe *Perſian* Laws unalterable, but the Laws themſelves? that power that makes, may change. This *Eſther* knew, this might be,

be, though there was little hope this should be, but she will venter it, it was for her people, her Religion, her God, which are the Motives that moved her, the last consideration that commends the Resolution.

4. Had *Esther* been of the ordinary temper, as jolly and proud of her Majesty and beauty as her predecessor *Vashti*, how easie had it been for her to have over-looked the calamity of her people? she that before neglected her Husband her Soveraign, how would she have here under-valued her servants, her subjects? her wise Ladies would have perswaded her; yea, she would have said her self it had been an unnecessary anxiety, to have interrupted her mirth with the thought of their misery; a businesse beneath the State of a Queen to undertake the rescue of a few despised Countrymen, especially with the hazzard of the forfeiture of her honour, the high displeasure of the King, the danger of the Law, the hazzard of her life, the small hope of successe. This certainly would have been her voyce, *if* they *perish* they *perish*; but Religious *Esther* she more esteemeth of her peoples safety then her own, her life is bound up in theirs, if they perish she could not live, she would have been more miserable had she surviv'd their Misery; who could desire to live when the Country is dead? all owe more to their Country then to themselves; this *Esther* knew which thus strengthned her resolution, together with the preservation of her Religion, a second consideration.

2. Religion is the very Nerves and sinews of the Common-wealth, the very heart and prime fountain of life and livelihood, the Crown, the glory of a Nation, the beauty, the strength, the perfection, the Spirit, the soul of a Kingdome; In Religion is Embarqued the publike safety; when that is aimed at, the danger is dreadfull, the losse beyond recovery; *Eli's* heart trembled whilst the Arke was in the field, in doubtfull disputation, but when he heard the Arke was

was taken, he fell from his ſeat, whoſe heart was ſooner broken then his neck; yet with that he dyed; Happy death that made him not out-live the loſſe of the Arke! none but Atheiſts that know no life but the preſent, but they make Religion the firſt thing. The Heathen is recorded to all ages, for the laying aſide his Father, Wife, and Children, and taking the care of his Country gods; few make Religion their buſineſſe, eſpecially they that ſit at the top of the wheel, cloath'd in ſoft rayment, dandled on the knee and lul'd in the boſome of ſoveraignty; there are that will ſell *Paradiſe* for *Paris*, and will launce no farther forth, then they may return ſafe again; but *Eſther* is of a more divine temper, ſhe ſtands up for the defence of her Religion; In her Religion, ſhe ſaw the glory of God had founded it, and it could not be ruin'd without a manifeſt hurt to the glory of that God which was dearer to her then her own life: the third and laſt encouragement.

Nothing is more dear, yea ſo dear to a Religious ſoul, as the glory of God; the glory of its own ſoul is valued at a cheap rate in reſpect of this, Gods glory is the ſupream, the higheſt glory, the ſun of glory; if that be darkned, though all the ſtars ſhine, it is ſtill night, whereas if that ſhines in its glory, though no ſtars ſhine, yet it is day: *Chryſoſtome* profeſſed he loved nor honoured *Rome* ſo much for her Antiquity, her multitude of inhabitants, her ſumptuous fair buildings, the great priviledges and immunities of the Citizens, the beauty and glory of the City, as for that the Lord of Glory was held forth there in the preaching of *Peter* and *Paul*: Heaven it ſelf is not ſo glorious, as a poor Country Village, where the King of glory is preached: Queen *Eſther* rather then the glory of God ſhould be obſcured by a black cloud of his ſervants blood, rather then the miſcarriage and downfall of Religion ſhould open the mouth of blaſphemy to ſpit reproach in the face of Gods people, ſhe will ſtake

her owne ſoul, lay her life at pawn to redeem the glory of God from ſuch an injury, *Finis dat amabilitatem*, the end beautifies the enterprize; if any end can adde glory to any, ſurely this doth multiply on the head of *Eſter*, ſhe is reſolved, *actum eſt*, it is done already in her unbended reſolution, ſhe cloaths her ſelf with Virtue, and puts on courage with her Jewels; Thus accompanied with Divine beauty, and heavenly Valour, ſhe ſets forward to her already bleeding Nation; her Weapons are faith and prayer, her Armour courage and reſolution, her Attendants beauty and virtue, her word *Si pereo pereo*, nor can danger, difficulty, or impoſſibility, *Haman*, *Death*, nor *Devill* turn her back again, *Go I will.*

Thus you have heard with what cautions, with what courage and wiſdome Queen *Eſther*, and by her Example, every good Chriſtian ought to enter into a Reſolution; here was an abſolute integrity of all concurrencies, which made this reſolution good, acceptable to God, comfortable to her ſelf, profitable to her people; The perſon that made it fitly qualified, the end moving ſufficiently warrantable, the circumſtances honeſt and ſeaſonable, the means direct and lawfull: Here was no defect, iniquity and exorbitancy of any particular, but a generall combination of all requiſites: The Reſolution was neceſſary and religious, which will the better appear, if we compare what Queen *Eſther* did in *Perſia*, with what the Scriptures teſtifie the Saints and ſervants of God have done at other times, and ought to do at all times, which is my ſecond thing, the Doctrine and the confirmation of it.

Doct. *In the Cauſe of God, Religion, and our Countries, we are not to paſſe for periſhing.* Gratious and Religious ſpirits, neither are nor ought to be out-dared in the cauſe of God, Religion, and their Countries ſafety, by the fear and danger of periſhing.

They

They that are on Gods side as *Moses* proclaimed *in the gate,* they are to know neither father nor mother, but every one to *slay his brother, companion and neighbour*; Christ teacheth us *to hate father and mother and wife and children and Brethren and Sisters; yea, and our own lives also,* when they stand in competition with God; Saint *Paul* saith, 1 Cor. 16. 22. *If any man love not the Lord Jesus Christ, let him be Anathema Maranatha;* he speaks not of the Jews and Heathens, but of Christians; the Apostle blesseth those and prayes for them that love Jesus Christ in sincerity, *Ephes. 6. 24. Grace be with all them that love our Lord Jesus Christ in sincerity*; as the blessing is so is the curse, *Anathema Maranatha to them that love not the Lord Jesus Christ in sincerity*: None can love Jesus Christ in sincerity, that love their lives before and above Christ. Saint *Jerome* protested he would trample upon Father and Mother, if they hindred his way to Christ; *Cursed be he,* said that noble Marquesse, *that counts the whole world to one houres enjoyment of Jesus Christ.* Saint *Paul* could not by the prayers and teares of his friends be kept back *from going to Hierusalem* (though the *Spirit witnessed,* Bonds and afflictions did attend him there) *why doye break my heart? for I am ready not to be bound onely, but also to dye at Hierusalem, for the Name of the Lord Jesus*; All their tears and intreaties could no more prevail with him, then *Dido's* did with *Æneas,* when *Jupiter* commanded his departure; *For my brethren and kinsmen according to the flesh, I could wish that my self were accursed from Christ*: *Moses* full of zeal and compassion, when wrath was going forth against Israel, when the destroying Angel was waving his sword over them, *his sword furbished and garnished to make a sore slaughter,* He bows his knee to the father of Jesus Christ, he cryeth out; *O this people have sinned a great sin, and have made them gods of gold; yet now if thou wilt forgive their sin: and if not, blot me, I pray thee, out of thy Book, which thou hast written.* He speaks after

Exod. 32. 26. Luke 14. 26. 1 Cor. 16. 22. Eph. 6. 24. Acts 21. 13. Rom. 9. 3. Exod. 32. 31, 32.

the manner of men, in whom compaſſion and paſſion ſtops paſſage to further ſpeech; an abrupt kind of ſpeaking, an imperfect ſentence, wherein much more is implyed then was expreſſed: *Luther* would to *Wormes*, though there were as many devils as tiles; and *Antonius Marinarius* ſaid, ſtanding up in the Councell of *Trent*, Though heaven fall and the whole world run headlong, yet I will look up to the goodneſſe of God, and though an Angel from heaven ſhould perſwade me the contrary, yet I would ſay *Anathema* to him. A *French Cavalier* proteſted for the recovery of *Callis* he would be content to lye two years in hell. A reverend Biſhop lying at the point of death, ſpake zealouſly and ſoberly *Me moriente* let me dye ſo the Church may flouriſh. *Sejan* with the hazzard of his own life did bear off the burthen that would have cruſht *Tiberius* to death, and our *Santleger* received the Arrow into his own breſt, that would have pierced the King to the heart. Thoſe *Worthies* did worthily, that preſented the firſt Petition at *York*; and this *Parliament* ſhall live for ever, for the firſt *Remonſtrance* and *Proteſtation*. This is a duty that we all owe to *God*, to our *Religion* and *Country*, which all that are eminently godly, truely religious and zealous Patriots, have ever preferred before their particular eſtates, honours, and Lives. I ſhall but commend one Precept to you, with an example to illuſtrate and back it, you have them both in one verſe of the ſame chapter, 1 *Iohn* 3. v. 16. *Herely perceive we the love of God, becauſe he hath laid down his life for us, and we ought to lay down our lives for the brethren*, the example is the higheſt that can be given, and the Precept in every word emphaticall; we ought in point of duty, it is not arbitrary nor voluntary, a neceſſity lies upon us, and woe unto us *if we lay not down our lives for the brethren*, to lay down freely and of our own accord, not by conſtraint and of neceſſity, but of choyſe and deſire; Our lives the higheſt thing in our power, higher then

1 Joh. 3. 16.

then our honours, our eſtates, our liberties, our priviledges, our preſent comforts, for the brethren, the Saints, the ſervants of God.

The Reaſons that ſtrengthen this *Doctrine* are mighty convincing, and ſtrong to invite if not to inforce the obedience to it.

This we ought to do in point of Equity, Honour, and Policy. *Reaſon* 1

1. In point of equity, what can we ſtake in Gods cauſe and our Countries, that we have not received from God and for Gods purpoſes? The Lord hath made all things for himſelfe, the Lord found nothing made to his hand; what is there in heaven and earth, that can ſtand out againſt God and ſay, *I made my ſelfe*; it was a blaſpheming ſin, no ſin of ignorance, which King *Pharoah* belched forth, *Who is the Lord that I ſhould obey his voyce to let Iſrael go? I know not the Lord, neither will I let Iſrael go*: The great *Turke* blaſphemed God in heaven, when he cryed out; O God haſt thou not enough to do with thine own buſineſſe in heaven, but thou intereſteth and interpoſeth thy ſelf with mine on earth; it was ſordid & baſe flattery, *Jupiter in cœlis, God* ruleth in heaven, *Cæſar* on earth; the *Tyrant* ſet his mouth againſt heaven when he ſaid, *Is not this great Babylon that I have built for the houſe of the Kingdome, by the might of my power, and for the honour of my Majeſty?* And as God made all himſelf, ſo he made all for himſelf; whē he made them, he made no overture of his intereſt & propriety: All that man hath, & all that man is, is from God, and therfore all that he hath and all that he is, muſt be for God, *Of him and to him*, there is S. *Pauls* Alpha and Omega; when God endowed man with the greateſt truſt, power, and prerogative; when he made him his Vice-Roy, his Vicegerent, his Lieutenant Generall, when he gave the foul of the Ayre, the beaſt of the field, the fiſh in the ſea, the trees in the Garden to his command, yet then the Lord laid this reſtraint, *but of the tree* Exod. 5. 2. Dan. 4. 30.

in the midſt of the Garden thou ſhalt not eate; That tree could then baffle *Adam*, when all the creatures beſides would bow unto him, and give homage and obedience, then that would ſtand upright and ſay, *Adam* touch me not, paſſe by, lay no hand on me, *leſt thou dyeſt*; what can we lay out for God, which we have not received from God, & for Gods purpoſes? if we lay out much of our ſilver and gold for God, God therfore hath given us much becauſe we ſhould uſe much; *Of thine own ſaith David we have given unto thee*, when the Kings and Princes offered liberally towards the building of the Temple; If we have large parts, hearts and heads inlarged as the ſand on the ſea ſhore, ſo that we had as many choiſe notions as ſands on the ſea ſhore, God intended to make large uſe of them; *Wiſedome and Underſtanding calls God Father*, life it ſelf was beſtowed on man by God, that it might be beſtowed on God by man; The Lord Jeſus Chriſt himſelf received a body, not that he needed a body, but that with that body he might ſerve the great deſign of Gods *Predeſtination*, and ſo he underſtood and acknowledged it, *A body haſt thou prepared for me, I come to do thy will O God.* The whole Church reſolves according to this, *My beloved is mine and I am his*, He is mine in all he hath, he is mine in all he did, in all he ſuffer'd; he for my ſake encountred with the malice of men, with the rage of devils, with the wrath of God, and therefore good reaſon I ſhould be His, His in all I have, His in all I am, His in all I can do and ſuffer: O ſaith *Spira, were it with me as in times paſt, I would ſcorn the threats of the moſt cruell Tyrant with invincible Reſolution, and glory in the outward profeſſion of Chriſt, till I were choaked in the flame and my body conſumed to Aſhes*: Certainly they are to be beg'd as fools, and to be eſteem'd as mad, that riſe againſt the Parliament that hath ſtood for them; we have received all from God, Judge ye, owe we not all to God? is not this equall?

1 Chro. 29 14.

Heb. 10. 5.

Cant. 2. 16.

In

In point of Honour; *They that honour me, them will I honour*, God honours them that are of publike Spirits, that will lay out themselves and what they have for God; the greatest title of honour among the *Romans*, was to be intituled *patres patriæ*, they had divine honours and were enrol'd among the Gods; the name of *Quintus Curtius*, of *Attilius Regulus*, of *Papilius Decius* the father and son, others are famous and renouned to this day; *Constantine* had the name *great*, and *Theodosius* had the name *good*, not from the greatnesse of their Empire, but from the goodnesse of their Religion. You have studyed to set marks of honour upon them that have jeoparded their lives in the high places of the Earth. King *Darius* upon a time opening a great Pomegranate, and being asked of what he would wish to have as many as there were grains in that Pomegranate, he answered presently, So many *Zopiruſſes*; *Zopirus* was a Valiant and Noble Commander, who seeing the King his Master could hardly surprize *Babylon*, where the trayterous *Assyrians* were intrenched, put in execution this wonderfull and strange Stratagem, he caused his servants to rent his whole body all over with scourging, to slit his nose, to cut his lips and eares, then flying covertly to *Babylon* he made the *Assyrians* beleeve *Darius* had used him so, because he had spoken in their behalf, councelling him to break up his siege and to remove his Army from assaulting them; they beleeving the story, seeing his Massacred and dis-figured body, they gave him the first command, by which means he delivered them and the City into *Darius* power. When the Lord Jesus heard of the faith of the *Centurion*, the Text sayes, *He wondred*, 'tis read, *he honoured it*; this raiseth a man above himself, and sheweth that he hath more then man, somewhat of God in him; as there cannot be a greater reproach, ignominy and obloquy upon the name of any, then of them that have betrayed their Country, their names shall rot for ever, and their memo- 2. 1 Sam. 2. 30.

memorials ſhall periſh, it is their curſe, and let their heires inherit it. The *Jews* to this day when they read this Hiſtory of *Eſther*, as often as mention is made of *Haman*, they ſtamp with their feet, frown, knock with their hands, ſhout and make an hydeous noyſe: the name of the gunpowder Traytors is abhord, and is in execration to this day, and after ages will abominate their baſeneſſe and villanies, that have lifted up their hand againſt the *Parliament*; but the *Eſthers*, the *Mordicai's*, the Religious Patriots, that have acted in the ſphere, the brave ſouldiers whoſe lives were not dear unto them, the faithfull Miniſters, the Horſemen, the Chariots of *Iſrael*, they ſhall be had in everlaſting remembrance, their names ſhall be perpetuated to all generations, and their memory ſhall live for ever; *Jael* ſhall be bleſſed above women, and *David* for killing *Goliah* ſhal marry the Kings daughter, and his houſe ſhall be free in *Iſrael*; *He is worthy, He loved our Nation and hath built us a Synagogue. Where ever* (ſaith Chriſt) *this Goſpel ſhall be preached in the whole world, there ſhall alſo this, that this woman hath done, for a memoriall of her.* *Pilate* is gibbited up in the Creed for condemning Chriſt, whilſt Chriſt for dying for his people, *Is exalted above all principalities and powers.*

Mat. 26. 13.

3. In point of Policy, were there nothing but ſelf, ſelf ſecurity and ſafety, yet this would prompt us to it, Chriſt layeth it down as an irrefragable Axiom, *Luke* 17. 33. *He that loſeth his life ſhall preſerve it; No man can give a cup of cold water, but ſhall have his reward: Who* ſaith God *hath ſhut my door for nought? God is not nor cannot be a barren wilderneſſe. He that hath pitty on the poor, lendeth unto the Lord, and that which he hath given will he pay him again*: read what *Mordecai* told *Eſther* when her fear at firſt prevailed with her, *chap.* 4. *v.* 13, 14. *Think not with thy ſelf that thou ſhalt eſcape in the Kings houſe more then all the Jews; for if thou altogether holdeſt thy peace at this time, then ſhall there inlargement and deliverance*

Luke 17. 33. Mat. 10. 1. Mal. 3. 10. Prov. 19. 17. Eſth. 4. 13. 14.

rance ariſe to the Jews from another place, but thou and thy fathers houſe ſhall be deſtroyed; and who knoweth whether thou be come to the Kingdome for ſuch a time as this. A gratious ſpirit cannot enjoy it ſelf, while the publike is in danger; that Hiſtory is worthy your obſerving though Apocryphall: A ſpark is ſafer in the fire then ſeparate alone; how eaſie may it be quenched? joyn'd to the reſt it preſerves it ſelf, and may burn them that ſeek to extinguiſh it: a drop taken from the reſt inſtantly dryes away, in the ſea it lives whiles the ſea lives: one ſouldier from the Army in continuall danger, in the Army ſafe: certainly that policy is folly, that councel fooliſhneſſe, that leaves men to themſelves to divide from the whole. *He that bottles all the Tears, that numbreth all the hayres, that pondreth all the ſteps, that keepeth all the Bones,* ſo that not a tear ſhall be loſt, not a hair fall, not a foot daſh againſt a ſtone, not a bone break: if God takes care of the tears, the hairs, the out-goings, the bones of his people, how much more for their Liberty, for their livelihood, for their blood, for their lives, for their bodies, for their ſouls? peruſe the ſacred book of God, ſearch all the Annals, the Hiſtories, the Records of the Bible, and finde me one, one example, one man, one woman, that ever were of publike ſpirits, that did but lay to heart the miſeries of the Country, that did but weep and mourn for the Abominations and Deſolations, and ſee if God did not ever preſerve them, if he was not a *Sanctuary*, a *City of Refuge*, a *hiding place*, a *Royall Pavilion* to them; I could give twenty inſtances, how God hath preſerved them, *Enoch, Noah, Lot, Jeremy, Barach, Ebedmelech*: God gives in expreſſe charge, *Ezek. 9. 4. Go through the midſt of the City, through the midſt of Jeruſalem, and ſet a mark upon the foreheads of them that ſigh and that cry for all the Abominations that be done in the midſt thereof:* Certainly they that will not periſh for their Country, ſhall periſh without it or with it; whereas they that care not to

2 Eſdr. 9. 40. to c. 16 27.

Ezec. 9. 4.

periſh, ſo that their Country periſh not, they may be ſaviours to themſelves and to the Country; neither they nor the Country ſhall periſh, witneſſe the ſucceſſe and iſſue of this Reſolution of *Eſthers periſhing*: and thus much for the Obſervation and Confirmation; I come in the third and laſt place to the Uſe and Application.

Uſe 1. Learn, God ſometimes brings his people into a periſhing condition, he leaves them hopeleſſe and helpleſſe, as Orphans and Widdows; the Jews they were at this time in a low and ſad condition, the Decree was gone forth, the day was aſſigned, the Executioners ready; the *Iſrael* of God they have
Ezec. 37. been *as a valley of dead & dry bones, without skin, without fleſh, without life*; the Church of God as *Iſaac, bound hand and foot, the knife at the throat, the fire burning*; as *Jonah* in the *belly of the Whale*, in hell, as *Chriſt in the Grave*. How deſperate was the condition of the Jewiſh Eſtate, in the Reign of King *Ahaz*, they were ſo low, that they knew not by what poſſibly
Iſa. 7. 11, 12. they could riſe again; God ſaid to him, *Aske a ſign of the Lord thy God, aske it either in the depth or in the height above*; *But Ahaz ſaid I will not aske*; and why would not he? He thought nothing in heaven, nor in earth could do him good. *Iſrael* was in *Egypt* as a burning Lamp in a ſmoaking furnace, as *Abraham* in a deep ſleep, full of horror and of great darkneſſe; in *Babylon* as a Lyon dead, in *Rome* as men kild, whoſe bodies lie unburied; the *Church* ſometimes paſſeth through the waters, through the Rivers, through the fire, through the flame. Chriſt the head of the Church (therefore much more the Church) was as a *Plant* or *Root*, in a dry ground, without
Iſai. 53. *forme*, without *comelineſſe*, without *beauty*; *deſpiſed, rejected of men, a man of ſorrows, one acquainted with griefes*. Yea the *Heroes*, the worthies, they of the firſt *Three*, they are ſometimes neceſſitated to paſſe through the Pikes, to break through an Hoſt, an Army, to gain a little water. You your ſelves the Worthies of the Kingdome, have you not ſeverall

times

times received the sentence of death within your selves? have you not been at your stands, at your losse, God will raise up Mountains of opposition that you may be nothing in your selves, that you may be all in him.

Let them perish that bring the people of God into the hazard of perishing. *Haman* the common enemy that plotted and contrived the utter ruin of the people of God, was himself hanged upon the same gallows that he prepared for *Mordecai.* —*nec lex est justior*— Nor did *Haman* dye alone, as the head of the Malignant partee, but *Hamans ten sons* drank of the same cup; yea, they that would have acted in so hellish a design, the *Jews* put to the sword 76000 men; it is worthy of your observation, the *Jews* that stood up for their Liberties, for their Religion, yet the Text twice expresly Records, *That they layd not their hands on the prey.* See what the *Gibeonites* asked of *David*, 2 *Sam.* 21. 3, 4, 5, 6. *What shall I do for you, and wherewith shall I make the Atonement, that ye may blesse the inheritance of the Lord? And the Gibeonites said unto him, We will have no silver nor gold of Saul, nor of his house, neither for us shalt thou kill any man in Israel. And he said, What ye shall say that will I do for you: And they answered the King, The man that consumed us, and that devised against us, that we should be destroyed for remaining in any of the coasts of Israel, Let seven men of his sons be delivered unto us, and we will hang them up unto the Lord in Gibeah of Saul, whom the Lord did chuse: And the King said, I will give them.* I do not deny but the Law of God, doth it self allow composition for mens lives, men may in some cases redeem their lives with their Estates. *Ismael* did not slay them that said, *They had treasure in the field:* But if there be any whom God hath marked out for destruction, they that give their lives to them, their lives may go for their lives, *Cursed be he that doth the worke of the Lord negligently.* All are not involved in the same guilt, that are in the same Action; 200 joyned themselves

2. Esth. 9. c. 10. v. 16. 2 Sam. 21. 3, 4, 5, 6. Exod. 21. 30. Jer. 41. 8.

ſelves to *Abſolon* in his treaſonable practiſe, yet they went in the ſimplicity of their hearts: Yet there are a partee that are leaders to the blind, that *Juſtice* may not ſhut her eye againſt them; in *Babylon* there are ſome that have not the mark of the Beaſt upon them, they are to be invited, to be called out, to be received in: but they that have the name, the number, the marke of the beaſt, they muſt dye without mercy, and like milſtones *be thrown into the midſt of the Lake that burneth with fire and brimſtone*: the commands of God are not onely peremptory, *Reward her even as ſhe hath rewarded you, and double unto her double according to her works; in the cup that ſhe hath filled fill to her double*: but a bleſſedneſſe is promiſed to them that execute this command: *O daughter of Babylon who art to be deſtroyed, happy ſhall he be that rewardeth thee as thou haſt ſerved us, Happy ſhall he be that taketh and daſheth thy little ones againſt the ſtones*: peruſe that of the *Lamentations* and you ſhall ſee who they are that are to be deſtroyed, and how to be deſtroyed; *Render unto them a recompence O Lord according unto the work of their hands, give them ſorrow of heart, thy curſe unto them, perſecute and deſtroy them in anger, from under the Heavens of the Lord*: [*Give them ſorrow of heart*] there is their character, there is their marke by which they are ſet out for deſtruction, there is that black beane, that fatall robe which deſigns them for death; the margent of your Bible reads it, *give them obſtinacy of heart*; an hard heart is a great evill; but an heart hardned, an obſtinate heart, obſtinacy of heart, ſuch a heart that will not, that cannot be ſoftned: one reads it give them a veil upon their heart, they upon whoſe heart there is a vail, *that when Gods hand is lifted up they will not ſee*: give them a ſhield upon their heart, a ſhield not to defend them from the fiery darts of Sathan, but as the *Interlineary* gloſſe reads it, *ne penetrentur jaculo prædicationis*. The ſin againſt the holy Ghoſt is unpardonable, and could we diſtinctly know that ſin, men ſhould not pardon it more then

Revel. 18. 6.

Pſa. 137. 8. 9.

Lam. 3. 64. 65, 66.

Iſa. 26. 11.

then God; blaſphemy was to be puniſhed by death, this ſin the higheſt blaſphemy; I beleeve there are many at this day that are guilty of this ſin; to ſin againſt mighty convincement (ſo Chriſt argueth againſt the Phariſees) is to ſin this ſin; they that fight againſt God as the Jews did that oppoſed *Stephen*, who were not able to reſiſt the ſpirit by which he ſpake, yet they were cut to their heart, they gnaſhed on him with their teeth, they ſtopped their eares, they ſtoned him to death; if ſome are not guilty of this ſin againſt the holy Ghoſt, yet there are many that are guilty of that ſin which is unto death, of that ſin which leads unto death, which ſhall never return again, that have ſtood out againſt the Word of God, the Providences of God, the mercies of God, that have grieved the Holy Spirit, reſiſted the Holy Ghoſt, quenched the Spirit and done deſpight unto the Spirit of grace: Chriſt would not ſpare the figtree above three years; they that ſtand out this year, after the maſter of the Vineyard hath been at ſo great coſt, and hath taken ſo great pains, after he hath done ſo great things, that heaven and earth are aſtoniſhed, I fear not to ſay, they have ſin'd this ſin which is to death, which God will not, which men ſhould not pardon: but if your charity be yet above my faith, That you beleeve there are that have not ſin'd, neither the one nor the other, yet your ſence cryes loud unto you, they have ſhed innocent blood, pretious blood, the blood of the ſons of God, which God will not, nor you may not pardon; they have not onely fil'd *Jeruſalem*, ſhed the blood of many of your Citizens, but they have fil'd *England, Scotland, Ireland*, with blood; *Recompence them according to their worke*, they whoſe ſword hath made many childleſſe, let your ſword make their mothers childleſſe, *Recompence them according to their work*, yea, give them double not onely according to the work of their hands, but according to the miſchiefe of their heart, which far exceeds the work of their hands, yea it is double

unto it; and therefore God which ſees their bloody minds, bids his people recompence them according to what they have done, double unto them according to what they would have done: It was a bloody ſpeech of one, once your priſoner, now Governour of a ſtrong hold, that yet ſtands out againſt you: If the King commanded him, he would not care but glory in it, to burn all the Cities of the Kingdome, to lay the Land as *Sodome* and *Gomorrah*, to ſow this *Garden of Eden* with ſalt. O let not theſe ſons of *Zerviah* that have ſhed the blood of war in peace, and have put the blood of war upon their girdle, and in their ſhooes that were on their feet, let not their hoary head go down to the grave in peace, they have been the troublers of *Iſrael*; God and you trouble them; enter into your chamber and ſhut the doors upon you, and then revolve again and again all the ſad ſtories of theſe mens cruelty, ſum up whatever loſſe or dammage the three Kingdomes have ſuffered by them; yea, exact not the principall but the utmoſt farthing of Uſe and Intereſt: Our Saviour Chriſt tels the Phariſees, *That they have fil'd the meaſure of their ſins, and that they had brought upon them all the righteous blood ſhed upon the earth, from the blood of Righteous Abell, unto the blood of Zacharias, ſon of Barachias, whom they ſlew between the Temple and the Altar*: theſe men are guilty of all the blood that hath been ſhed in this Kingdome, in the cauſe of *Liberty*, of *Priviledge*, of *Religion*; God will lay all the blood to their charge, he will not looſe one drop of the blood of his Saints. *Abels* blood yet cryes for vengeance: God when he comes to make Inquiſition for blood, *he will account for every drop of blood*; he that pardons all other ſins, will not pardon innocent blood. Teares ſhall not wipe away the guilt of blood, Reformation cannot hinder when God inquires for blood; God may defer his Viſitation, yet come he will, and he will enquire whether there be any of the houſe of *Babylon* alive, to make reſtitution for blood. The ſame

Mat. 23. 35

Spirit

Spirit that actuated *Cain* to kill his brother *Abell*, actuated the Phariſees to kill the ſervants the ſons of God: the ſame have actuated theſe men to kill the Saints. *The devill was a Murtherer from the beginning; the whole world lies in the wicked one*, they all walk by the ſame bloody principles, they have the ſame inraged ſpirit, with the ſame helliſh rage which reacheth up to heaven, by which they have ſhed any of the blood of the Saints, they would have ſhed all; if all the blood that were ſhed from *Abell* to this time, did rnn in the veines of any one child of God, they would open that vein, and let out that blood, and ſpill it as water upon the ground: *Caligula's* bloody wiſh is in all their hearts, O that all the Saints and ſervants of God had but one head, that with one blow I might ſtrike it off.

Neither let your eyes ſpare, though there are great ones that are guilty; Queen *Vaſthi* too curiouſly wedded to the obſervation of the *Perſian* Law which inhibits women to be ſeen of ſtrangers, and too much doting upon her own beauty and Majeſty, refuſeth to come, though the King ſends a firſt and ſecond time, and therefore ſhe ſhall never come more, the King and his Councell Decree it, and give a Morall Reaſon for it; greatneſſe and wickedneſſe may not twin together, Princes have not any licence to offend, Queens themſelves have not an *Obſtante* for ſin: 'Tis the miſery of greatneſſe, the offence is as great as the offender, the ſin as ſoveraign as the Perſon; great Perſons do not ſo much commit ſin as teach it; their diſobedience is ever Maſculine, and it begets followers of it, as of their Perſons; they are of a diffuſive and ſpreading nature. *The higheſt Court may reach the higheſt Perſons; Cauſes* and not *Perſons* are to be heard in Your *Parliament*: Ile conclude this with that of *Ezra* chap. 7. ver. 26. *Whoſoever will not do the Law of thy God, nor the law of the King, let judgement be executed ſpeedily upon him, whether it be unto death or to baniſhment, or to confiſcation of goods, or to Impriſonment.*

Eſth. 1. 16, 17, 18.

Ezra 7. 26.

Let

3. Let not them *Periſh*, that have adventured the periſhing, that you & the Kingdome might not periſh; *Eſther* found favor in the eies of the *king* & the *king* gave her *Hamans* houſe:

2 Sam. 9. 3 It was the Piety of *David* that he inquired *whether there was any of the houſe of Saul, that he might ſhew the kindneſſe of God unto him:* and it was a commendable cuſtome in the Courts of *Perſia*, to have the good Acts of the Subjects Chronicled; *Mordecai was found in the Hiſtory, and the King highly advanced him for it.* Would you be pleaſed to peruſe your own Records, you may finde ſome places, that now like *Mordecai* lyes ſad and deſolate in the gate, that did you admirable ſervice, whereof you did rejoyce and glory: pardon my zeal if I name the Town and Pariſh of *Manchester* unto you, a Town famous for *Religion* ever ſince the Reformation; beleeve it, it hath been a *Goſhen*, a place of light, when moſt places of the Land have been places of darkneſſe, it hath been an hiding-place, a place of refuge and ſanctuary againſt the Tyranny of Prelacy, the ſtormes and tempeſt of perſecution; They were with the firſt that jeoparded themſelves in the high places of the Earth, that ventured the *periſhing* in the cauſe of God & the Kingdome; They offered themſelves willingly amongſt the people, and they laid out themſelves in what they had for the publike ſervice; yea, I know there were that like the Widdow threw in all their treaſure into the publike Treaſury; God did great things by them and for them; I fear not to ſay they preſerved the North; *Manchester* was the publike Magazine, the Sanctuary to poor Exiles, the Priſon to proud Enemies, the Bulwark to the County; but now ſhe ſits like a Widdow deſolate, the hand of God hath lately gone out againſt them, the onely Town untouch'd by the Enemy, and the onely town in all the County ſtroke of God: The Prieſts the Miniſters of the Lord, that did bear the Ark of God upon their ſhoulders, there were ſixteen of them

Eſth. 6. 1, 2.

them in that Parish, and now I know but one, one alone as *Elish* left to do the service of the Lord, and he is upon tiptoe, ready to take his flight, scarce having bread (through the wickednesse of the times the great revenues of the Church being unjustly withheld from him) to put into his childrens mouth: the Wals of the Garrison they moulder away, and what the Enemy could never do, time hath made wide breaches in their Works, and there is not at this time that I know of, five souldiers to keep the Garrison; these things in a Petition, they have lately laid at your feet: Give me leave in theirs and others behalf to say, Let not so great labour of Love be forgotten, Let the blessing of them that are ready to perish be upon you, *Comfort them, yea comfort them according to the time wherein they have been afflicted, yea, give them double for what they have done.*

There are many Uses that I could make of this Doctrine, but time and strength would both fail me. I will conclude all with a short meditation; peruse 1 *Kings* 22. 19, 20. *And he said hear thou therefore the Word of the Lord, I saw the Lord sitting upon his Throne, and all the Host of heaven standing by him, on his right hand and on his left: And the Lord said, who shall perswade Ahab, that he may go up and fall at Ramoth Gilead? and one said on this manner and another said on that.* Be pleased to conceive a Parliament at this time conveen'd in Heaven, and God on his Throne asking this Question, Shall I destroy *England?* And so some Answers after this manner and some after that. 1 King. 22 19, 20.

One stands up and sayes, *England* must be destroyed, *Elijah* a bold and daring man, he makes intercession to God against *Israel, Lord they have killed thy Prophets, and digged down thine Altars, thou hast consumed with the Spirit of thy mouth, and hast consumed with the brightnesse of thy comming, the great Antichrist, the Grand Impostor, the man of sin, the* 1.

ſon of Perdition, the wicked one; and behold there are many Antichriſts, many wicked ones that are riſen up in the room of him, there are little Foxes that ſpoyl the Vines, thoſe Vines that have tender Grapes, and they are not taken away.

2. A Second ſeconds the former, and ſaith, *England* muſt be deſtroyed, there is a great cry of injuſtice, of oppreſſion, of wrong, of injury, blood toucheth blood, Courts of Juſtice, Committees, are Courts of Robbery and ſpoyl; the poor ſheep flyes to the buſh for ſhelter and loſeth his fleece: Papiſts, Malignants compound, and they oppreſſe their poor Tenants, that have engaged themſelves in the publike for the Lord againſt their lords.

3. A third aſſents to what the two former hath ſaid, *England* muſt be deſtroyed, wrath is begun amongſt them, they begin to imbrue their hands in each others blood, and becauſe others cannot murther them, they will kill one another: Lord what fears, what ſuſpicions, what jealouſies, what ſad diviſions amongſt thine own people! they that Affliction made friends, proſperity makes enemies; they whom one heaven will contain, one Church cannot.

4. A fourth confirmes and concludes with the three former, *England* muſt be deſtroyed, they have broke the Covenant, they have falſified the Oath of God; Oaths and Covenants are like *Sampſons* coards, every one makes uſe of them to their own Intereſts. To theſe agreed many more, there was a great cry heard in the houſe, *Down with it, down with it, even to the ground*: God looked from his throne and wondred there was not one found, not one to ſtand in the Gap, to make an Atonement, to ſpeak in the behalf of *England*.

1. After a ſhort ſilence, one aroſe from his ſeat and ſaid, Lord wilt thou deſtroy *England*, *England* for whom thou haſt

haſt done ſo great things, amongſt whom thou haſt magnified thy Name, haſt done Wonders, *What Nation is there ſo great, who hath God ſo nigh unto them, as the Lord their God is, in all things they have called upon him for?* and what Nation is there ſo great, that have Statutes and judgements ſo righteous? *Aske now of the dayes that are paſt which were before thee, ſince the day that God created man upon Earth, and aske from the one ſide of heaven unto the other, whether there hath been any ſuch thing, as this great thing is, or hath been heard like it? Did ever people hear the Voyce of God ſpeaking out of the midſt of the fire, as thou haſt heard and live? or hath God aſſayed to go & take him a Nation from the midſt of another Nation, by temptation, by ſignes, and by wonders, and by War, and by a mighty hand, and by a ſtretched out Arme, and by great terrors, according to all that the Lord your God did for you in Egypt before your eyes?* God never did more by *Joſuah*, by *Macchabeus*, by *Alexander*, by the King of *Sweden*, then by the *Parliaments Army* this year; wilt thou deſtroy what thine hand hath done? what will the Atheiſts, the Papiſts, the Malignants ſay, Surely God was not able to ſave them? *ſave them for thy great Names ſake.* Deu. 4. 32, 33, 34.

2

A ſecond ariſeth and ſaith, *England* muſt not be deſtroyed, *Lord wilt thou deſtroy a righteous Nation*, if there be fifty, forty, thirty, twenty, ten, righteous there? *ſhall not the Judge of all the Earth do that that is right?* there are ſeven thouſand at leaſt that have not bowed their knees to *Baal*, there are ſixty thouſand and more, yea then ſixty hundred thouſand, that cannot diſcern betwixt the right hand and the left; thou never didſt deſtroy a praying, a reforming people, wilt thou now do what was never in thy thoughts before?

3

A third ariſeth after the ſecond and pleads the ſame cauſe, *England* muſt not be deſtroyed, there is a Parliament in the midſt of them, Phyſitians of great value, God hath

been amongst them and in the midst of them, and they are still acting for God and the Kingdomes safety, did ever *Parliament* perish before?

4. After all these the fourth ariseth, that there might not appear fewer to speak for, then there was to speak against *England*, *England* must not be destroyed, they cannot dye alone, the three Kingdomes must dye with them, yea the Protestant Churches throughout the world; hast thou not said, *That hell gates shall not prevail against thy people?*

To these many more joyn'd in heart and Vote; there was a considerable partee of both sides, nor could it be determin'd whether had more voyces, they that spake for the destruction, or they that spake for the salvation of *England*: and having said they were silent; *And behold* as we read in the Revelation *there was in heaven great silence for half an houre*, both sides waiting for Gods determination; at last God in his glorious Majesty, raysed himself from his Throne, and effectually cryed out, *How shall I give thee up England, how shall I give thee up?* and so without Conclusion and finall determination, dissolved the Session, to the admiration and astonishment of both parties.

Beloved, the truth is we are yet in an uncertain and doubtfull condition, none knows what the sentence shall be at last, what God will do with us; God hath already done as much above our hopes as our deserts, God hath lengthned out our tranquillity, he hath given us a breathing time, great Salvation he hath wrought for us, he hath given us Liberty and opportunity *to work our salvation with fear and trembling*; beleeve it the Lord waits for something from us; O yee that are the Lords remembrancers, ye *Senators*, ye *Ministers*, ye *people*, speak often in his ears, give the Lord no rest, ye *Israel* of God, ye mighty *Princes* of the Lord, ye men and women of Prayer, O all ye that are before the Lord

Lord this day, this Fasting day, open your mouthes wide unto the Lord, ask great things of God, ye *Noahs*, ye *Daniels*, ye *Iobs*, ye *Moses*, ye *Aarons*, ye *Jeremiahs*, ye *Baruchs*, plead *Englands* cause with God, and let not God go till he hath left the blessing behind him; O pray, pray, pray with strong cryes and groans, pray away what ever it is, whether person or things, that keeps God from us; *Esther*, *Mordecai*, they of *Shusan*, they prayed *Haman* and all the Conspirators dead together; *Haman* and his wise Counsellors, they for twelve Moneths together used Divination and Inchantment: *Esther* in three dayes praying, overthrew what they were contriving twelve Moneths; nothing can stand against Prayer, Prayer is omnipotent, it is a Commander of the Heavens, a Controuler of the Elements, it commands God himselfe; one prayerfull Christian may do more then ten thousand beside; let not then God go, lay hands upon him, pray the sentence on your side. You that are the *Parliament* of *England*, act strongly for God, act like your selves according to the trust reposed in you. Did *Publius Scipio* a private man kill *Tyberius Gracchus* that did but lightly weaken the Commonwealth? and shall we that are Consuls, saith the Consul of *Rome*, let *Cataline* alone to work a common-destruction? let not *Malignants* rest quiet amongst you, there can be no safety to our Country, to our Religion whiles such miscreants lurk in our dwelling; little know we what Gun-powder Plots are now in hatching, and how neer they are to the Birth, whilst the *Pope* remains at *Rome* and the *Devill* in *Hell*, and their *Agents* in *England*, the sons of darkness will be still working in the vault of Darkness, to ruine the children of light; shew not the least countenance to the detestable Neutrality that is practised by many: God writes in his books, write you in yours, all Neuters Ene-

mies, all that are not for you against you. The *Hedgehog* the *Hierogliphick* of the Newter, hath two holes the one towards the South, the other toward the North; when the South wind blows, she stops that hole that is toward the North; when the North wind blows, she stops that towards the South; such urchins are all Temporizers that halt betwixt two opinions: And as for Apostates that are false to their Covenant and to your State, let not your eye pitty them, let not your hand spare them, execute justice to the enemies of the Common-wealth, shew mercy with favour to your friends. You my Beloved in the Ministery, be zealous for God; if God bids us prophecy, *nullus consultandi locus*, no choise is then best; that Roman Magnanimity must then take place. *necesse ut eas non ut vivas. Silvanus* and *Timotheus* peremptorily told the Emperor, Power thou hast O Emperor to punish us, but never to drive us from the Tenets of our forefathers: *Eusebius* refused to deliver *Constantius* the Emperor the Decree made by the Councell against the *Arians*, though he threatned to cut off his hand, yet he refused it: *Theodosius* reports that the King of *Scythia* slew *Anacharsis* the Philosopher for worshiping the mother of the gods, after the *Athenian* manner; and the *Evangelist* records, that twice our Saviour purged the *Temple*, he that was the mirrour of Patience, see how he looseth the Reines in an holy Indignation in *Sacrilegious* abuses, in *Religious* quarrels: The Multitude of the Offenders, the might and malice of the Observers, the danger of the Action, nor the perill of the consequence stayes his hands, but he scourgeth out the buyers and sellers out of the *Temple*: Truly *Phineas* Zeal, *Iehu's* March, *Iosiahs* Resolution, *Luthers* Heroicall Spirit are necessary for these times: It is all one to deny the faith and not to maintain it; silence strengthneth Error, and they that through fear or negligence hold their peace like sleepy watch-

watchmen they betray the City when a truth in Religion is questioned, when error is preferred; he that to his power doth not resist, *de suo damnabitur silentio* shall be condemned for his silence. Courage, the Lord is with you: And ye people of the land come forth and helpe the Lord against the mighty. *Curse ye Meroz* (saith the Angel of the Lord) Judg. 5. 23 *Curse ye bitterly the Inhabitants thereof, because they came not to the helpe of the Lord, to the helpe of the Lord against the mighty.* These are not the words of an angry passionate *Prophet*, but of the *Angell* of the Lord, not rashly thundered out from the Pulpit, but zealously from Heaven, not with meeknesse and calmnesse of Spirit, but in bitternesse and fervency of Spirit; Here is not a single Curse, but a double, a multiplyed Curse, not against the professed open Enemies, but against the lukewarm, the feigned friends, not against the Cities of the *Cananites*, but against *Meroz* a City now in the Confines of *Israel*: All *Israel* was against *Achan*, and all *Israel* must be for the publike safety. If any man draw back, Gods Soul shall have no pleasure in that man; they are no *Israelites* indeed that will sit still on this side *Iordan*, whilst their brethren are in the field. Be all active in your way: for encouragement I will onely say this, you shall see your desire of your Enemy, your soul shall be filled with the goodnesse of the Lord; for the first see *Isaiah* 60. 14. *The sons of them that afflicted thee shall come bending unto thee, and all they that despised thee shall bow down* Isa. 60. 14. *themselves at the soales of thy feet, and they shall call thee the City of the Lord, the Zion of the Holy One of Israel*: God will make the sons of *Princes* bow down unto you, the greatest that have afflicted you and despised you, shall lie at your feet. For the second, see the successe of this Resolution, *Esther* 9. 29, 30, 31, 32. Your Fasts shall be turned into Feasts, your dayes of mourning into dayes of rejoycing,

your

your good ones shall be made great, the *Esthers*, the *Mordicais* shall be advanced; the *Hamans* the common Enemies shall be destroyed; Religion shall be established, the Peace and safety of the Country shall be secured, Gods glory shal be exalted, and you your selves highly Honoured; God shall have the glory, you the happinesse, posterity the blessednesse of this desired Work.

FINIS.